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ABSTRACT

This document presents guidelines for planning and teaching a cross-cultural counseling course. Problems encountered in defining the culturally different are discussed. Ten minimum course objectives are presented and three ways that a professor may focus on the impact of culture on the counseling process and address the counseling relationship, diagnosis, intervention techniques, and follow-up are described. Twenty social science and counseling constructs are recommended as course content. These include alienation, cosmology, cultural anxiety, cultural cross-over, culture, group-centeredness versus individualism, historical hostility, modern versus traditional societies, oppressor versus oppressed, social class, autoplastic-alloplastic dilemma, countertransference, cultural encapsulation, cultural intuition, emic-etic distinction, empathy versus sympathy, transference, relative deviancy, introspection, and the therapeutic environment. Methods and procedures to promote the achievement of the objectives are advanced. The report concludes that in the near future all counselors will be expected to be able to serve a multi-cultural and multi-racial clientele. (NB)

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Guidelines for a Cross-Cultural Counseling Course

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Abstract

Guidelines for a Cross-Cultural Counseling Course

Two cross-cultural counselor educators offer guidelines for planning and teaching a cross-cultural counseling course. Developing an argument for a conceptual approach, they define the culturally different; suggest ten minimal course objectives; recommend twenty social science and counseling constructs as course content; and advance methods and procedures to promote the achievement of the objectives. They conclude that in the near future all counselors will be expected to be able to serve a multi-cultural and multi-racial clientele.

Guidelines for a Cross-Cultural Counseling Course

The impact of culture on psychotherapeutic efforts has been discussed for nearly forty years. Brown (1950), Bishop and Winokur (1956), Trueblood (1960), Pulleyblank (1974), and Vontress (1969, 1974, 1988) are among writers who have explained how culture affects the counselor's ability to establish working relationships with culturally different clients, to determine the nature of their problems, and to use intervention strategies productively. As a result of the continued interest in cross-cultural counseling and its large literature, universities now offer courses and programs in this counseling sub-specialty. Without guidelines, professors, departments, and schools are generally obliged to plan in the absence of a consensus of focus. The purpose of this article is to suggest an approach to planning and teaching a cross-cultural counseling course.

Defining the Culturally Different

Defining the culturally different is an important concern for professors developing a course designed to relate culture and counseling, because the definition determines the nature and scope of instructional content. As Jackson (1987) indicates, historically, interest in counseling the "disadvantaged," international students on American campuses, and foreigners abroad evolved into cross-cultural counseling. For American counselors in the 50s, 60s, and 70s, clients from these groups were culturally different. Recently, however, there have begun

to appear in the literature and presentations at professional conventions arguments that women and gays are also culturally different.

The definition of cultural difference must be restricted for two reasons. First, a professor is limited in terms of the content that can be included in a course. Secondly, definitions which continue to expand soon lose denotative value. If everybody is culturally different, then nobody is different. In a sense, culture is transmitted from one generation to another as a result of the unifying force of race, language, shared mythology, ecological circumscription, or other factors which contribute to the separation of groups and their eventual cultural differences. The differences may endure for centuries, if cultural absorption is hindered by the host group or by the minority group itself.

It is generally understood that a mix of people exists within any collectivity defined as culturally different. For example, there are institutional leaders, children, women, elders, wise ones, healers, the handicapped, invalids, people with unique sexual preferences, and the like. Even though they play different roles, enjoy different statuses, and behave differently in aspects of their personal lives, they are more culturally similar than they are dissimilar, especially when compared with cultural outsiders. People may not realize how culturally similar they are until they discover each other outside their native environment. For example, consider a black

American and a white American in Saudi Arabia. If neither is assimilated into the Saudi culture, in all probability they will seek out one another, in order to alleviate the cultural anxiety generally felt by sojourners in a foreign country. At home, they may be unable to recognize their cultural sameness, because of racial difference and the value placed on it in the United States. The same affiliation is apt to occur in the case of any two Americans--a straight and a gay, a man and a woman, and adolescent and old person--who discover their common national cultural heritage abroad.

Objectives

The objectives of cross-cultural counseling courses should focus on the impact of culture on the counseling process. This means that they need to address the counseling relationship, diagnosis, intervention techniques, and follow-up. There are at least three ways the professor may approach the task. The first is to state the objectives such as to indicate that the intent of the course is to teach students specific techniques of counseling designed to assure their effectiveness in working with culturally different clients. For example, professors who maintain that counseling is essentially a technology of helping are apt to teach specific verbal and nonverbal behaviors which enhance cross-cultural communication, the use of psychometric instruments and impressionistic procedures across cultures, and the like. In general, the intent of the instruction is to teach students how to adjust their counseling methodology to fit the cultural

differences which clients present.

The second approach emphasizes affective learning. In this case, the professor considers most important the changing of attitudes which students hold toward the culturally different. The objectives focus on the affective dimensions of the students themselves. For example, some professors may consider racism to be the main impediment to cross-cultural counseling. Therefore, they would formulate objectives which highlight negative feelings which the students harbor toward members of national minority groups and the culturally different in general. Affectively-oriented objectives are based largely on the assumption that students are willing to pay tuition to have their prejudices modified.

Thirdly, the objectives may focus on cognitive understandings of the counseling process with the recognition that cognition cannot be separated from affectivity. Cognitive instruction usually evokes various emotions. The professor does not intentionally manipulate the emotional responses of students. How students respond individually to instruction depends on their cultural identities and allegiances. Although the eradication of racial prejudice and bigotry in society and the counseling profession is a worthy goal, there is no evidence that it can be achieved in a cross-cultural counseling course. Therefore, class time is best spent teaching students social science and counseling constructs which have implications for counseling clients from diverse cultures at home and abroad.

Suggested minimal objectives of a cross-cultural counseling course are listed in Table 1. They may be grouped into five categories. Objective #1 addresses the need for students to know the literature in the field. Objectives 2, 4, and 6 refer to knowledge and skills directly related to the counseling process. The intent of objective #5 is to introduce students to a consideration of exclusionary variables impacting American minorities (racism, discrimination, cultural exclusivity, etc.). Objectives 3, 7, 8, and 9 focus directly on recognizing and overcoming cultural barriers in counseling clients from national racio-ethnic minority groups and foreign countries. Although objective # 10 is the only one which addresses explicitly problems in counseling international sojourners, the content suggested by objectives 1, 2, 3, 6, 7, 8, and 9 also relates to this clientele.

Insert Table 1 about here

Content

The content of cross-cultural counseling courses usually consists of counseling-related information about national minorities and international sojourners. The typical professor devotes instructional units to a consideration of counseling blacks, Hispanics, Native Americans, and so on. Such a groups approach has become status quo for two reasons. First, in the 60s and early 70s, writers and convention program presenters who

discussed counseling minorities were usually themselves members of the groups in question, a fact that enhanced the credibility of their insights. Secondly, the common format of text books that began to appear in the 70s was also one in which various racio-ethnic groups were singled out for specific discussion. Generally, these edited books consisted of chapters by minority group professionals who presented information about counseling members of their own group. As interest in the field grew, Euro-American scholars began to write about counseling international sojourners and clients in other countries.

Although efforts to find effective ways to counsel the culturally different brought cross-cultural counseling into existence, it is now possible to consider the dangers of a focus in which group differences are emphasized.

First, the approach risks stereotyping clients. For example, more harm than good may result if students leave such a course convinced that they understand all African-Americans, without recognizing their intra-group differences. Secondly, an overly ambitious course crowded with cultural content about several minority groups is apt to be superficial if not detrimental to achieving worthwhile objectives.

Instead of focusing on the characteristics of specific cultural groups, professors are advised to select a set of concepts which focus on social conditions, relationships, and attitudes which affect therapeutic intervention. Table 2 lists examples of social science and counseling constructs which help

students to understand the impact of culture on counseling. The social science constructs lead to an understanding of how people live in groups, such as families, tribes, communities, nations, and the like. THe counseling constructs explain helping across racio-ethnic identities. Since these concepts are more specific to cross-cultural counseling than the former, they are listed separately. A brief discussion of each concept follows.

Insert Table 2 about here

Social Science Constructs

Alienation. In its general sense, alienation refers to the sense of being cut off from one's fellows (clan, tribe, country, or any other significant cultural group), especially when the outsiders feel that they are wrongfully excluded (English & English, 1958). Americans are socialized to expect equal treatment. Those who are not treated so feel estranged from the rest. If the estrangement endures, the alienated usually become hostile toward those they perceive responsible for their exclusion. In general, members of an excluded group are unlikely to choose counselors from the ranks of those who exclude them.

Cosmology. Cosmology is the study and understanding of the universe as a whole. It has implications for explaining and solving human problems across cultures. For example, in Western cultures in particular, helping is segmented into three distinct

areas: physical, psychological, and spiritual. People consult physicians for physical problems; psychiatrist, psychologists, or counselors for psychological concerns; and ministers, priests, or rabbis for spiritual needs. On the other hand, in traditional Africa, "troubled" individuals consult a single healer, because they believe that all natural phenomena are connected by a common spirit or soul. Therefore, the average villager who experiences bad dreams, infertility, or spells is more apt to consult a healer who has special powers to contact this common spirit than a practitioner of Western medicine or psychology. The cosmology of a people dictates not only the nature of their problems but also the specialists to whom they go for solutions to them.

Cultural Anxiety. People alone in a new cultural environment generally feel uneasy. The more foreign the milieu the greater is apt to be the uneasiness, because unfamiliar people, places, and things reduce their ability to negotiate the environments affecting their sense of well-being. The cultural anxiety they experience is both general and situational. For example, the hustle and bustle of large American cities are anxiety-producing for African students right off the plane from traditional societies. They experience situational anxiety in unfamiliar settings, depending on previous exposures to similar ones. For example, some cultural anxiety is normal at their first dinner with an American family, because of the unfamiliar etiquette. In like manner, classroom anxiety may be academically debilitating, especially if they are less than fluent in English.

Cultural anxiety also is observed in members of national minority groups who move from their racio-ethnic communities to unfamiliar dominant group communities and institutions for the first time.

Cultural Cross-Over. Concepts such as acculturation and assimilation connote that in due course immigrants acquire the characteristics of the host culture. What is seldom discussed is the cultural sharing that occurs when culturally different people interact over time. Such an exchange may be called cultural cross-over. Examples of the phenomenon are African-American music, dance, expressions, and the like which have gained currency in the general community. Whites take on aspects of the African-American culture and vice-versa. The more congruent become the cultures, the more comfortable and productive are cross-racial counseling relationships.

Culture. Culture is a way of life which a group evolves to maintain and regulate rapport with their natural, social, individual, and spiritual environments. Humans are born into a system consisting of artifacts, conditions, procedures, values, and modes of operation over which they have no control. The biological sameness of the human species dictates a universal culture, the climatic conditions determine an ecological culture, their country provides a national culture, the uniqueness of the section of the country where they are born gives them a regional culture, and their proximate group provides a racio-ethnic culture. Thus, people are multi-cultural, since they are products of several diverse and interactive forces (Vontress,

1986). Each person is simultaneously culturally similar to and different from others. Therefore, counselors should avoid culturally stereotyping their clients. For example, one African-American may be exclusively allegiant to his racio-ethnic culture, while another identifies completely with the national culture.

Group-Centeredness vs Individualism. Societies differ in terms of the extent to which individuals concentrate on personal interests, needs, and fulfillments as opposed to those of the extended family, the clan, tribe, community or other groups from which they derive identities. In individualistic societies, such as the United States, it is usually individuals themselves who decide to seek counseling; in group-centered ones, such as Côte d'Ivoire, West Africa, generally the family or significant group decides when a member is in need of a counselor and who the person should be. The problems of one person reflect on everybody in the group. In this fact are many implications for counseling. One of them is the necessity of the counselor's contacting the head of the family, before counseling a family member.

Historical Hostility. People are cultural extensions of their forebears. Even though much of the past is no longer a conscious part of their present existence, it continues to impact their relationships with others, especially those whose ancestors were co-participants in the earlier history. For example, many African-Americans harbor unrecognized negative feelings toward

Euro-Americans, because of slavery. In like manner, Native Americans are unable to forgive and forget the atrocities inflicted on their people by European settlers who pushed them off their ancestral lands. The inability of cultural progenies to forgive is usually related to the perception that the people who mistreated their forebears continue to mistreat them. The hostility which they feel has been passed down through generations. It may therefore be called historical hostility. Therapeutic phenomena such as resistance, transference, and client reluctance to self-disclose are often manifestations of events buried in the cultural histories of the counselor and the client.

Modern vs Traditional Societies. Americans are products of one of the most advanced societies in the world. Although they live, work, and recreate in densely populated environments, most of their interpersonal relationships are limited, pragmatic, and of low emotional intensity, as Berger (1971) points out. They learn to open and close themselves as needed to people. This phenomenon is reflected in counselor education classes, where some professors teach counselors-in-training how to sit, lean, talk, and look, in order to come across as accepting and caring human beings.

In traditional societies, people live in small communities in which they know and care about everybody with whom they interact. They experience each other as totalities. Their identities are confirmed by life-long friends and neighbors with

whom they relate authentically and consult in times of need. Mutual helping is a way of life. Clients from such personalistic societies are apt to be perplexed by counselors who charge a fee for untested services, distance themselves professionally, and talk to them in a prescribed way.

Oppressor vs Oppressed. In many parts of the world, people live under conditions which they hold to be oppressive. In South Africa, black South Africans consider white South Africans to be their oppressors. In Israel, the Palestinians see Israelis as the oppressors. In the United States, many African-Americans have experienced white Americans as oppressors. The main question, therefore, is whether counselors perceived to be members of an oppressor group can provide effective intervention for clients who see themselves as members of the oppressed group. Clients in oppressor-oppressed dyads and groups experience degrees of anxiety, need to distance, and reluctance to self-disclose. Concepts such as transference, counter-transference, and resistance suggest the nature of some of the impediments to effective counseling in such interactions.

Social Class. Social class is the status ranking of groups of people who are roughly equal in terms of economic status, occupation, education, ethnicity, life style, and other factors (Vontress, 1988). Although social scientists usually segment people into three major social strata, there are great variations from culture to culture, in terms of he meaning of class and how groups differ. In the United States race and ethnicity are

significant criteria for admission to certain social strata. For example, because African-Americans constitute a caste, they cannot achieve social rankings comparable to whites. A black person's money cannot buy some things. Most important among them are a white skin and all of its accompanying rights and privileges.

Social class considerations are important in counseling. The extent to which identifiably different groups of Americans are excluded from equal participation and opportunity in society corresponds to the degree to which middle-class dominant group American counselors encounter difficulty in counseling them. In the case of international sojourners, it is important to recognize that class divisions are generally more pronounced and rigid in most other countries than they are in the United States. Counselors who do not accord foreigners from aristocratic families in developing countries proper respect may inadvertently offend individuals who have been shown deference all their lives.

Counseling Constructs

Autoplastic-Alloplastic Dilemma. The autoplastic-alloplastic dilemma has been the topic of much discussion. In trying to help culturally different clients, counselors are torn between two therapeutic extremes: clients should adjust themselves to the expectations of the dominant group or they should strive to get the group to accommodate their differences. In general, the most powerful group has the advantage, a fact that suggests that the culturally different have no recourse but

adjust to the expectations of the majority. However, dominants are often willing to adjust to the presence of minorities if they know what adjustment is necessary. The degree to which they resist adjusting to the presence of minorities usually depends on the number and recognizable differences of the latter.

Countertransference. In cross-cultural counseling, countertransference may be perceived as the total emotional response of counselors to racially, ethnically, and nationally different clients because their cultural conditioning predisposes them to do so. If whites as a group have always perceived Blacks to be inferior to them, then it is apt to be difficult for them as counselors to discard the cultural baggage each time they see Black clients. American counselors are a part of the national culture; therefore, they manifest both its strengths and weaknesses.

Cultural Encapsulation. Cultural encapsulation refers to the cultural exclusivity of individuals. Although the human group is fast becoming the proverbial "one world," most people still live out their lives in one culture, unable to understand or appreciate cultures different from their own. The most effective cross-cultural counselors are people who have lived, worked, or travelled in other cultures. Exposure to cultural differences enhances the counselor's ability to comprehend and appreciate culturally different world views. It also broadens their perspective of human problems and possible solutions to them.

Cultural Intuition. Cultural intuition is the ability of individuals to know what others think, feel, or want, without awareness of why they are so gifted (Vontress, 1987). Throughout their lives, people have countless experiences, most of which they cannot recall consciously. Even so, the experiences make them what they are. Those socialized together in racial and ethnic enclaves have an uncanny ability to know things about their cultural peers to which outsiders are not privileged, because they have not "been there." In conversation, they often say "You know what I mean" and interrupt each other to complete a sentence the other begins. Cultural intuition enhances the ability of counselors to relate to their clients, to diagnose their conditions, and to make recommendations conducive to their well-being.

Emic-Etic Distinction. There are two perspectives for understanding culturally different clients; the emic and the etic (Vontress, 1986). Emic is an anthropological concept which relates to the word emigration. It is the uniqueness that a racial or ethnic group takes to or develops in the dominant culture. Counselors espousing the emic view hold that the best vantage point for understanding and helping members of such groups is from their perspective--a culture specific focus. Exponents of the etic view take a global view of humanity. Humans are more alike than they are different. Therefore, counselors are advised to acknowledge the sameness of humanity and to focus on similarities instead of differences.

The emic-etic distinction has implications for the counseling relationship, diagnosing, and methodology. Counselors espousing the culture-specific view are interested in approaches uniquely suited for relating to and communicating with culturally different clients. In diagnosing, counselors embracing the etic view assume a single, universal view of mental health. Those adhering to the emic position maintain that mental health is relative. In terms of methodology, counselors espousing the emic view are inclined to adjust their techniques to the cultural expectations and needs of their clients. Those who believe that people are universally alike are inclined to use their usual theories and methodologies without modification.

Empathy vs Sympathy. Empathy and sympathy both attempt to communicate how one person understands another. Both concepts suggest that there is "one feeling" which contributes to knowing the other. The nature of the feeling common to the interactants is determined by the culture in which they have been socialized. People from cultures in which uniqueness and separateness are valued and inculcated in children are apt to be more objective, detached, and aloof in interpersonal relationships than those from cultures in which individual identities are inseparable from that of the group. Empathy best describes the professional attitude of psychotherapeutic practitioners in individualistic societies. Sympathy describes best the attitude of traditional healers in group-centered societies. That is, the feelings of healers and those of their clients are congruent to the extent

that they have lived the same life.

Transference. Transference is psychological transposing (Vontress, 1985, 1986). Clients respond negatively, positively, or ambivalently to counselors as if they were other people. The phenomenon is an unconscious association triggered by the counseling situation. Earlier relationships leave the client with psychic traces, which reassemble in encounters closely approximating them. The stimulus charge emanating from the counselor is sufficiently strong to cause automatic retrieval of the remnants of the previous situations.

In the United States, minority group clients typically bring to counseling many unconscious attitudes which they transfer onto white counselors and others perceived to identify with them. In the case of African-Americans, the source of the attitudes is historical hostility related to slavery, discrimination, prejudice, and current inequality. In relationships in which the counselor is black and the client is white, the source of transference is apt to be unrecognized feelings of racial superiority held by white Americans vis-à-vis Black Americans. Clients unable to respect their counselors as equals do not benefit a great deal from the counseling. For international clients, the sources of transference are American-made television shows, newspapers, radio, contact with Americans abroad, books, and magazines. Whether negative, positive, or ambivalent, transference is problematic, because the clients react to their counselors as other people.

Relative Deviancy. Relative deviancy means that there is no absolute standard of morality. People cannot escape being labelled deviant by others somewhere sometimes, no matter how exemplary their behavior may be in their home culture. World travellers attest to this fact. Human acts are not inherently deviant. They are so, because local opinion declares and labels them abnormal. To understand deviance, it is necessary to consider the environmental context of the behavior, the group or individual applying deviant labels, and the power and authority of the labeler.

Counselors who recognize that there is no universal standard of morality are tentative in diagnosing culturally different clients. They are aware that behavior considered bizarre in one culture may be quite acceptable in another. It is important to help culturally different clients to understand and respect local cultural norms, in order that they may avoid conflicts with potential for disturbing their well-being.

Introspection. Introspection is the contemplation of one's own experience (English & English, 1958). It is characteristic of human beings to be concerned with understanding, protecting, and enhancing themselves and members of the groups from which they derive identity and security. Cultures and sub-cultures differ, however, in terms of how much emphasis is placed on individual pursuits versus group goals. In general, clients from individualistic cultures such as the United States are more introspective than those from group-centered ones. As children,

Americans are taught to be individualistic and self-assertive. They, therefore, spend a great deal of time understanding and individuating themselves. Usually their counselors expect them to introspect and to disclose the content of the introspection. On the other hand, individual Arabs and Africans, for example, are socialized to think of themselves as parts of the family and other groups from which their identities are derived. Counselors who expect them to introspect as do American clients may be disappointed. Not only have they not been socialized to be introspective; but more importantly, they have learned to protect family secrets. In group-centered societies, self-disclosure is group-disclosure.

Therapeutic Environment. Therapeutic environment encompasses people, places, things, procedures, and attitudes conducive to the improvement of the client's situation. In cultures in which a therapeutic technology has developed, constructs such as empathy, rapport, structure, and techniques abound. These and other concepts provide counselors with recipes for helping. Anyone schooled in the technology of helping can create a therapeutic environment with the requisite mixture of professional distance, care, techniques, and the promise of change or prevention.

On the other hand, traditional healers in Third World countries are generally spontaneous, unstructured, informal, and holistic in their approach to helping people with problems. Respected and often feared, they usually are old men who declare

that their God-given healing powers have been passed on to them from their forebears. They and their clients do not look upon what they do as a science. The environment for healing cannot be prearranged. It just happens, often beyond the healer's control. Clients socialized in such cultures are often suspicious of Westernized therapeutic environments in which procedures are self-consciously designed to produce a desired effect.

Methods and Procedures

Effective learning depends on several factors. The first is the professor. As arrangers of learning experiences, professors are the most important ingredients in cross-cultural counseling courses. For the instructional approach recommended in this article, the second is concept manipulations. The content consists of social science and counseling concepts. They should be manipulated so that students will internalize them and be able to apply them in counseling. The third is evaluation, which ought to be related to the second.

The Professor

In the late 60s and early 70s, cross-cultural counseling courses were introduced into counselor education curriculums largely by American minority group professors, a fact which caused many majority group cohorts to shy away from teaching the courses, probably because they wondered whether they would be perceived as credible purveyors of information about minorities. Such doubt is unfounded; besides, the Council for Accreditation

of Counseling and Related Educational Programs (CACREP) requires such a course for accreditation. The limited number of minority group counselor educators means that their white colleagues must stand ready to teach these courses too.

It is assumed that individuals who teach the courses are interested in the content, have thoroughly familiarized themselves with the literature in the field, have some academic background in subject matter related to culture, are trained counselors or psychologists, will select appropriate texts, have been directly exposed to a wide range of cultures and sub-cultures at home and abroad, and that they accept and respect all human beings, regardless of racial, ethnic, religious, and national identities. Additionally, cross-cultural counselor educators should have a global view of helping, such that they are not wedded exclusively to Western-style counseling and psychotherapy.

Concept Manipulations

Professors introduce several concepts to their students, who will understand them on a definitional level. However, they need to be able to apply them to counseling. In order to encourage application, several activities are effective. Students may be assigned case studies, in which they develop a set of facts pertinent to a culturally different client's problem, diagnose the client's situation or difficulty, and develop recommendations and predictions. Throughout the case study, they are expected to use the concepts introduced. Role-playing and skits are also

useful vehicles for concept application. The audience is invited to name the concept being demonstrated. Recommended also are student panels in which concepts are assigned to individuals or groups, in order to get them to explain the relationship of social science concepts to counseling and vice versa. Various games can be used. One of them is Concepto, which requires a leader to explain a social situation and to invite the audience to give the concept which best labels it. The number of ways to manipulate a concept depends on the creativity of the professor.

Evaluation

Evaluation procedures should be related to the objectives of the course. The concepts are introduced and applied in order to get students to achieve the understandings and abilities listed in Table 1. Therefore, there are several ways to evaluate the students' achievement of the objectives. Among them are multiple-choice examinations, the use of the case study as a form of measurement, essay examinations in which students are asked to apply the concepts to practical situations, a culturally analytical description of a family, and group evaluations of panel presentations designed to relate concepts to various difficulties in cross-cultural counseling. The professor may also require students to make audio and video counseling tapes in order to demonstrate various concepts. If the class is small, an end-of-the-course interview may be held with each student to assess the level of understanding achieved.

Conclusions

The United States is fast becoming a country in which Euro-Americans are the racial and cultural minority. In the near future, most counselors will be expected to serve a multi-cultural and multi-racial clientele. This is why cross-cultural counseling courses should be basic to their professional preparation. This is also why it is important to have guidelines for them as more and more universities offer courses or degrees in the fastest growing sub-specialty in the profession. In the decades ahead, there will undoubtedly be the need to establish guidelines for M.A. and Ph.D. programs planned for counselors who want to work in specific areas of cross-cultural counseling, such as family counseling.

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Table 1. Suggested Minimal Objectives of a Cross-Cultural Counseling Course

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1. To demonstrate an understanding of the literature on cross-cultural counseling
2. To demonstrate the ability to amass significant retrogenetic biosocial information on a culturally different client and to formulate a diagnosis and a set of recommendations/prognosis for the individual
3. To demonstrate an understanding of the barriers and procedures for overcoming them in psychotherapeutic encounters with culturally different clients
4. To demonstrate an understanding of the personality development and the psychological problems of racio-ethnic minorities in the United States
5. To demonstrate an understanding of various factors impeding the assimilation racio-ethnic minorities in the United States
6. To demonstrate the ability to explicate an approach to counseling culturally different clients
7. To be able to describe intervention barriers in cross-cultural counseling
8. To be able to explicate relationship problems in cross-cultural counseling
9. To demonstrate the ability to explain cultural and societal forces which constitute barriers in counseling the

culturally different

10. To demonstrate an understanding of problems of international students on American college campuses

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Table 2. Examples of Cross-Cultural Counseling Course Constructs

Social Science Constructs	Counseling Constructs
1. Alienation	1. Autoplastic-Allophastic Dilemma
2. Cosmology	2. Countertransference
3. Cultural Anxiety	3. Cultural Encapsulation
4. Cultural Cross-Over	4. Cultural Intuition
5. Culture	5. Emic-Etic Distinction
6. Group-Centeredness vs Individualism	6. Empathy vs Sympathy
7. Historical Hostility	7. Introspection
8. Modern vs Traditional Societies	8. Relative Deviancy
9. Oppressor vs Oppressed	9. Therapeutic Environment
10. Social Class	10. Transference